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The Lion

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October 1994

The Newsletter of St. Mark's Parish of Denver, Colorado
The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it (Acts 28.28)."

THE SHAPE OF NEWSLETTERS TO COME as received by the least worthy of scribes, the editor of THE LION

We have been instructed by the Vicar General, The Very Revd. Paul W. Schneirla, to simplify the scope and pretensions of our Parish newsletter, THE LION. Our newsletter will no longer rival the brightness of the official Western Rite publication, CREDO.

THE LION is recast as a merely parochial magazine with occasional news of the Deanery, random reflections on the Universal Church, and brief essays regarding the operations of the Cosmos, its origin and final consummation in the Providence of Almighty God, the Holy and Undivided Trinity.

Given the limited scope and interest of the new LION, we have reduced the subscription price to \$ 9.00 a year (ten issues sent first class). We will add a bonus issue to existing subscriptions.



The Rector rushing copies of the new Lion to the University Park Post Office.



The Revd Father Donald W. Lloyd, D.D. with Vestryman John Davis III

July 22, 1994

Dear Father

I do enjoy and appreciate the Lion. You are to be highly commended for all you are doing. Miss you all.

God love you.

Donald W. Lloyd +

In this issue of the LION find:

- 1)** The new scope of the LION
- 2)** News of growing and moving missions and parishes near and far.
- 3)** Fr. Patrick Henry Reardon on Christology and the Psalter with reference to the "inclusive" Psalms of the ECUSA's 1979 "BCP" & imitations.

News of our sister Missions and Parishes

FATHER Lester Bundy reports that St. Columba mission has settled into its new venue at the former Ss. Peter and Paul Orthodox Church at 3101 Jay Road in Boulder, Colorado. Ss. Peter and Paul has moved to a newly purchased and larger building and site about two miles East on Jay Road. Both Orthodox Churches in Boulder have improved their situation. Thanks to the generosity of Father Nicholas Papedo and the Parish Council and Faithful of Ss. Peter and Paul, our St. Columba Mission has begun a whole new dimension of life and witness in Boulder County. The Office of Morning Prayer is read at 8:30 on Sundays and the Divine Liturgy, English Rite of St. Tikhon, is served at 9:30. Father Lester reports an attendance of 22 on the Fourteenth Sunday after Trinity, 2 October. God being our helper, St. Columba will grow in numbers and Faith and bear a glorious witness to the Gospel of our Lord and Saviour Jesus Christ in Boulder County with the Parish of Ss Peter and Paul, and the Parish of St. Luke the Evangelist.

Father David Mustian reports the Parish of St. Luke in Lafayette, Colorado has been filled to capacity for several months and must move to a larger building to accommodate the growing number of Faithful. On September 30, St. Luke Parish bought several acres of land just north of Lafayette on Hwy 285. During the past year, the congregation have worked with an architect on plans for a new church building. They have gotten some ideas from the book "The Wooden Architecture of Russia" which copy belongs to Deborah Connely and she has kindly lent to St. Luke's. We hope to see a new Hagia Sophia rise from the level plains of suburban Lafayette.

St. Elias Orthodox Mission in Denver, following the vigorous leadership of Father Archpriest Paul S. Fedec, has moved to a newly remodeled and furnished place of its own at 6675 East Tennessee Avenue. For about four years St. Elias had borrowed time and space at St. Herman of Alaska OCA Parish in Littleton, Colorado. The new venue of St. Elias is handsomely appointed and includes rooms for young people and social events as well as the Divine Liturgy. Father Paul is a very handy carpenter and did much of the work renovating a former bank into the new St. Elias building. Fr. Paul retired after 37 years as Pastor of St. Mary Parish in Calhan, Colorado. St. Mary Church was founded by Archbishop Tikhon in 1905 on his third visit to Colorado.

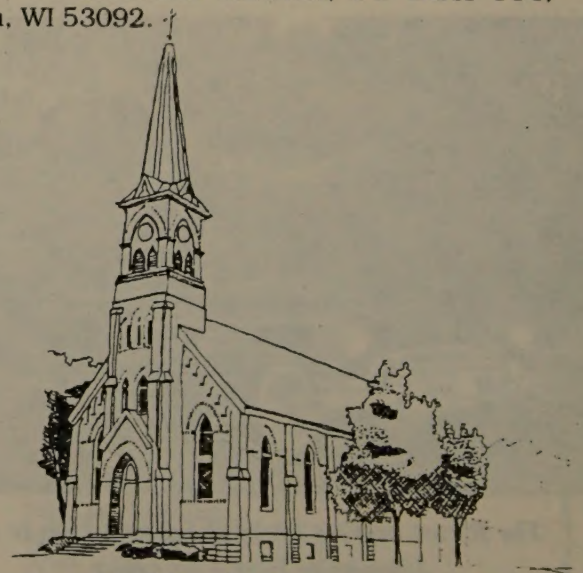
St. Michael the Archangel mission in Sycamore / DeKalb, Illinois reports that Jerry Loch will be ordained Reader and SubDeacon on Saturday,

October 8th. The mission is now planning to adopt the Eastern Rite under the care of the Russian Orthodox Church outside of Russia (the Synod). They (and we) hope that Loch will be Ordained Deacon and Priest by the end of this year. There are immense capabilities for an English language Orthodox parish in Central Illinois and we wish the Pastor and folk of St. Michael the Archangel every blessing in their witness (martyrdom) in Christ our God & Saviour.



Volunteers make ready for the move of St. Columba Mission to the 3101 Jay Road building in Boulder. More flattering photographs should follow.

St. Nicholas Orthodox Mission in Mequon, Wisconsin (north suburban Milwaukee) is now five years old and has forty families. Under the kindly pastoral care of Father William Olnhausen, they have outgrown their school house facility. Now they have a wonderful opportunity to buy a fine old stone and brick church building nearby. St. Nicholas is a generous and sacrificial congregation which has heroically raised all but about \$ 30,000 needed to secure a mortgage for this purchase. Please help them in this important move with any donation sent to: St. Nicholas Mission, PO BOX 114, Mequon, WI 53092.



A handsome building for St. Nicholas Church

MOST REVEREND
METROPOLITAN PHILIP
PRIMATE

RIGHT REVEREND BISHOP ANTOUN
AUXILIARY

RIGHT REVEREND BISHOP BASIL
AUXILIARY



Antiochian Orthodox Christian Archdiocese

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LOS ANGELES, CA 90020
(213) 934-3131

TOLEDO CHANCERY
2656 PEMBERTON DRIVE
TOLEDO, OH 43606
(419) 535-1390

October 4, 1994

Deacon Vladimir McDonald
924 Jasmine Street
Denver, CO 80220

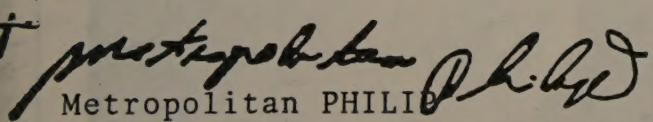
Dear Deacon Vladimir:

Grace and peace to you in the Name of our Lord Jesus Christ.

We have received the certificate of ordination, signed by Bishop HILARION of Manhattan of the Russian Orthodox Church Outside of Russia, which you sent us on August 6, 1994. In light of that document, we can now officially inform you that you are assigned and attached to St. Mark Church of Denver, Colorado. Welcome to the Antiochian Archdiocese. We know you will be of great assistance to Father John Connelly and to his community.

Enclosed are your Confidential Clergy Personal Data forms for you to complete and return to us for our records.

Sincerely in Christ,


Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

cc: Father John Connelly

SAINT WILFRID & the Synod of Whitby

The Revd Prof Lester L. Bundy

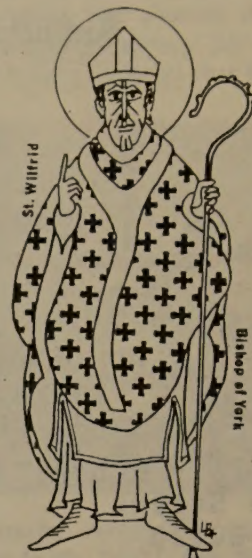
ORTHODOX historians and theologians generally accept that the early Christian Church in Western Europe was legitimately Orthodox; that it represented the fullness of Christianity in complete communion, faith, and practice with Eastern Byzantine Christianity. The early Church of Western Europe was sufficiently orthodox to be recognized as such even today, but that later, this relationship changed because the Western Church changed.

The Northumbrian King Oswy, though tolerant of Roman custom, was a devout follower of the Celtic tradition. His queen, however, was equally devoted to Roman tradition, and the limits of the King's forbearance were reached one Easter, when differences in the Latin and Celtic church calendars resulted in the King's celebrating Easter, while the Queen was still in the midst of Palm Sunday and the beginning of Holy Week. King Oswy determined to resolve this problem once and for all, and he convened a national conference during Lent 664, to determine whether Easter would be celebrated according to the Celtic or Roman calendar. After hearing arguments from both sides, King Oswy elected to follow the Roman calendar and general usage.

Participants in the synod of Whitby included the Celtic bishops Cedd and Colman, and the Saxon abbot Wilfrid and Abbess Hilda. Wilfrid saw the synod as an opportunity ripe for the promotion of Roman rites. When the synod convened, he gained prominence by his leadership of those arguing for the Roman point of view. Primarily on the strength of Wilfrid's arguments, King Oswy decreed that henceforth Northumbria would follow Roman observance.

Depicting Wilfrid is difficult because no ancient traditional icons survive to serve as prototypes. He was a flamboyant and influential participant in the activities of the Church at all

levels. The Venerable Bede, in his Ecclesiastical History, gives the impression that St. Wilfrid was something of a dilettante. A full complement of the typical garb of a Bishop of the Western Church probably would describe him fairly well.



For those interested in the fate of Thomas, the church cat, we include a recent snapshot of himself resting in the shade at the Rectory. Thomas moved in with the Connelys to escape the fond, but unnerving, attention of the children at St. Mark's. He is provided room and board and is required only to eat what he wants, sleep when he wants, and fuss with Boris and Shasa, his adopted feline siblings. Thomas misses his friends at church and especially his naps on the bishop's chair.

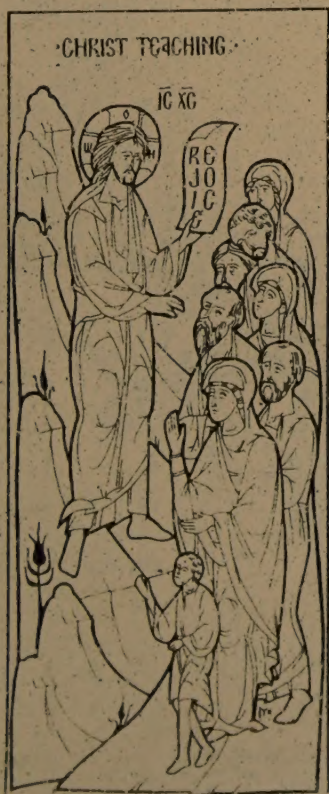


The Annual St. Mark Golf Open is Monday, 10 October, at the Indian Peaks Golf Course near Lafayette, Colorado. Prizes as usual. Call Jack Davis III at 773-1943 for details.

From The Desert Voice,
September 1994 by Fr. Justin McFeeters

When we talk of Christian education today, we generally mean Sunday School. Parents often want to send their children to a church (any church?) just because it has a good Sunday School program. As much as I appreciate Sunday School and all the dedicated work ... [of our director and teachers], we must not confuse Sunday School with proper Christian education. At best our Church School efforts are stop-gap measures and band aid cures. For most of the history of Christianity, there was no Sunday School. It is a 19th Century English invention. For about 1800 years the Church got along quite well without it. When Christian parents failed to teach the Faith in their own homes to their own children, a crisis resulted and Sunday school was born.

Christian education should be a "cradle to grave" life-long process for every baptized soul in the Church. In most parishes, true instruction time in Sunday School is fifteen to thirty minutes for an average of only 29 Sundays a year. Considering that very few children have perfect attendance and many others attend sporadically or not at all, Sunday School can hardly be called Christian education. We cannot expect it to be. We should not expect it to be! It is, at best, a small supplement to the entire Christian education process.



Century after century, the Church understood Christian education to be founded in the regular attendance of the entire family at all the services of the Church: *Vespers, Matins, The Divine Liturgy, baptisms, funerals, weddings, vigils, saints days and holy days*. Infants to the elderly, all were in Church to hear the word of God, to receive the sacraments, to worship and sing praises, to receive instruction and hear preaching, to pray, to discuss and interact with one another, and to be an integral part of the ongoing life of the Body of Christ. And, it is imperative that we understand, every Christian home is a Church. In the home, the young are to be instructed by the old. Parents and grandparents live the Faith and teach it to the children. In Christian homes, then and now, the Scriptures are read, the stories are told, the lives of the saints disclosed, icon corners and altars established, prayers recited together daily, incense is burned, morality is taught, and the holy Faith of our fathers is lived out and taught by word and deed.

Parents, teach your children well! We cannot teach what we do not know. We cannot know what we are unwilling to learn. We cannot learn what we do not interiorize and make our own by practice. And, we cannot practice what we do not expose ourselves to. In other words, our first responsibility is for our own soul, our own Christian life and our own education in the Faith. The more we immerse ourselves in the on-going Kingdom worship of the Church, the more we become an active part of the community of Faith, the more we endeavor to transform our homes into "church", the more we pray, study the Scriptures, the fathers and the lives of the saints, and the more we avail ourselves of the many opportunities for adult Christian learning in our parish and elsewhere, then the more we are assured of giving to our children the Christian education they deserve and desperately need.

Parents, if we as Christians are concerned about our children's education in the Faith, we must understand clearly that the responsibility belongs to us. It is not the Priest's responsibility alone, nor that of the Church School Director nor the Parish Council. Christian education is the responsibility of each one of us; it begins with us and spreads out from us.



"English Tea"

Bake Sale/Jams

Craft Fair

Saturday, October 22
9:00 a.m. - 4:00 p.m.
1405 So. Vine

baskets

crafts

ornaments

October 1994

All Saints' Day is observed with Mass at 7:00 PM on Tuesday November 1st & All Souls' Day Wednesday, 2 November at Noon and 7:00 PM

SUN

MON

TUE

WED

THU

FRI

SAT

						1 St. Remigius, BC 8:30 AM Holy Eucharist 6:30 PM Evensong
2 XIV Trinity 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	3 feria	4 feria	5 St. Placid & Companions, M 12:10 PM Holy Eucharist	6 feria 8:30 AM Holy Eucharist	7 feria 8:30 AM Holy Eucharist	8 feria 8:30 AM Holy Eucharist 7:00 PM Vespers
9 XV Trinity 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	10 St. Paulinus of York, BC 7:00 PM VESTRY	11 St. Kenneth, Ab	12 St. Wilfred of York, BC 12:10 PM Holy Eucharist	13 St. Edward Confessor, KC 8:30 AM Holy Eucharist 7:00 PM Choir Practice	14 St. Callistus, BM 8:30 AM Holy Eucharist	15 feria 8:30 AM Holy Eucharist 7:00 PM Vespers
16 XVI Trinity 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:10 AM Evangelist Class 10:00 AM Divine Liturgy 4:00 PM Evensong	17 Vigil of St. Luke	18 St. LUKE, Evangelist	19 St. Frideswide of Oxford, V 12:10 PM Holy Eucharist	20 8:30 AM Holy Eucharist 7:00 PM Choir Practice 7:30 PM CS Lewis	21 St. Hilarion, Ab 8:30 AM Holy Eucharist	22 St. Ursula & Companions, VvMm 8:30 AM Holy Eucharist 9:00 AM Craft FAIR & Bake SALE 7:00 PM Vespers
23 XVII Trinity 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	24 St. Raphael, Archangel	25 St. Crysanthus & Daria, Mm	26 St. Evaristus, BM 12:10 PM Holy Eucharist 7:00 PM GK Chesterton	27 8:30 AM Holy Eucharist 5:45 PM OCOC Board at St. Mark's 7:00 PM Choir Practice	28 Ss. Simon & Jude 8:30 AM Holy Eucharist	29 feria 8:30 AM Holy Eucharist 7:00 PM Vespers
30 XVIII Trinity 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	31 Vigil of All Saints, All Hallows' Eve					

St. Mark's celebrates the 200 th year of Orthodoxy in America & the 90 th year since Archbishop Tikhon's Visit to this Parish & the 119th year since our founding by Sister Hannah & Bishop John Spaulding.

CHRISTOLOGY and the Psalter

Continued from the September LION

Father Patrick Henry Reardon

Rector of St. Anthony Orthodox Church, Butler, Pennsylvania

CHRIST IN HIS MYSTERIES

TO treat adequately the place of the Psalms in Christian prayer would be the work of several lifetimes, one suspects. It would involve, for example, a lengthy discussion of the Psalms in Christian meditation on the Passion of the Lord. Jesus himself died with words of the Psalter on his lips (cf. Mark 15:34 quoting Psalm 21:2; Luke 23:46 quoting Psalm 30:6) and was initiated in this respect by the Church's first martyr (cf. Acts 7:59). Images and even whole lines from the Book of Psalms are found within the Gospel accounts of the Lord's sufferings. The Psalter speaks of the vinegar and gall (Matthew 27:34 from Psalm 68:22), the dividing of Jesus' garments (Matthew 27:35 and John 19:24, citing Psalm 21:19), the distance of his friends (Mark 15:40 from Psalm 37:12), and the blasphemies of his enemies (Matthew 27:39-44, citing Psalms 21:8f; 108:25). Since the believer's daily routine of prayer tended almost universally to be related to the various events comprising the Passion of the Lord,¹ it is not surprising that psalmody early became the daily bread of Christian piety.

The tradition of the Church also associated various psalms to the Sacraments. Of particular importance in this regard was the Good Shepherd Psalm, twenty-two in the traditional Psalter but popularly known now as Psalm 23. Ancient Christian use and exposition of this psalm found in it references to the initiatory Sacraments of Baptism ("He leadeth me beside the still waters; He restoreth my soul"), Chrismation ("Thou anointest my head with oil"), and the Eucharist ("Thou preparest a table before me... My cup runneth over"). It was employed extensively in the patristic catechesis associated with those rites. Indeed, words and images from this psalm found their way into the rites themselves.²

The Christocentricity of the Psalter is not simply a matter of identifying certain select passages as "messianic." Rather, the Tradition of the Church regards Christology as the proper key to the whole Psalter. This appropriate Christian attitude toward the Book of Psalms is the fruit of daily praying those Psalms within the Church's worship, centered around the Sacraments.

Praying the Psalms as Christians means praying them with the "mind of Christ." It is no accident, then, that those exegetes who were not disposed to adopt a sustained christological interest in the Psalms, such as Theodore of Mopsuestia and Theodoret of Cyrus, were ultimately judged to have a defective Christology.

THE ANTHROPOLOGY OF THE INCARNATION

Among those who speak and write about the Book of Psalms, it has become a commonplace to mention the great range of human emotions and conditions that are expressed there. In this respect the Psalms lend themselves to a definite anthropological interest. Indeed, such comments about the Psalter, which are undoubtedly valid, were also made occasionally by the Fathers of the Church, notably St. Athanasius.

A certain anthropological preoccupation in the Book of Psalms would seem to be established from its opening line: "Blessed is the man." This "man" appears repeatedly throughout the Psalter, and it would seem important to identify just who he is. Christian Tradition does not regard him as just anyone but as a very specific man. As we have seen, the proper key to the understanding of the Psalter is Christ. So St. Augustine, in his *Enarrationes* on the Psalms, commenting on those opening words of Psalm 1—"Blessed is the man"—said simply and directly: "This is to be understood of our Lord Jesus Christ." Augustine then went on to pursue this theme through the rest of his magnificent work on the Psalter. The only valid anthropology for Christians is ... well, Christian anthropology, and Christian anthropology begins with Christ, of whom the Creed says: "who for us men and for our salvation... became man."

The question "what is man?" is asked in the Psalter itself, specifically in Psalm 8: "What is man that thou art mindful of him? Or the son of man that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

Just what man is the psalmist talking about here? The earliest extant Christian commentary on these lines leaves no doubt. The Epistle to the

Hebrews quotes these very verses of the psalm and sees them as descriptive of the person and work of Christ: "For in that he put all in subjection under him, he left nothing that is not put under him. But now we do not yet see all things put under him. but we do see Jesus, who was made for a little while lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man" (Hebrews 2:6-9).

For the Epistle to the Hebrews, the Incarnation of God's Son (cf. chapter 1 *passim*) is the source of Christian anthropology. In assuming our humanity and experiencing the depths of its mortality, the Son of God shares his life with us. This is the burden of the second chapter of Hebrews, which was to be one of the major doctrinal texts for the christological developments of the fourth and fifth centuries. Citing yet another psalm, the author of this work continues to speak of Christ's solidarity with us by reason of the Incarnation: "I will declare thy name unto my brethren; in the midst of the Church I will sing praise unto thee" (Hebrews 2:12 and Psalm 21:23). Taking our nature (Hebrews 2:16), becoming a partaker of our flesh and blood (2:14), sharing our temptations (2:18) and tasting our death (2:14 f.), Jesus is made our High Priest and reconciles us to God (2:17). That is the only New Testament answer to the anthropological question "what is man?"

THE PRESENT IMPIETY

Necessarily brief; I hope my comments have nonetheless demonstrated my initial thesis: the Psalms are Christology in prayer form and the reason we Christians pray them is that they speak of Christ and are a Spirit-given means of praying "in Christ." It appears to me that the authoritative Tradition of the Church speaks on this matter with one voice.

I began these reflections by citing the lovely title of recent book: *Psalter for the Christian People*.³ It is now my sad responsibility to say that the only thing lovely about that book is its title. Motivated explicitly in the interests of gender-inclusiveness (another crippled offspring of contemporary feminism), it is the most recent of modern translations that seem as though systematically and of set purpose, to destroy any semblance of Christology in the Psalter. that is to say, they render the Psalms, in varying degrees, unfit for Christian prayer.

Emulating the anemic Psalter in that version of the *Book of Common Prayer* used by the Episcopal Church since 1976, these new translations (a word very loosely used here) differ among themselves only in detail.⁴ Whether by the elimination of nouns like "man"⁵ and masculine pronouns generally,⁶ or by the insertion of female names to provide "balance"; whether by making the word "lord" optional,⁷ or by exiling it completely, or by doing most of these things simultaneously,⁸ such efforts uniformly produce translations that would be unrecognizable to any New Testament author, Father of the Church, or Protestant Reformer.

Motivated explicitly in the interests of gender-inclusiveness ... it is the most recent of modern translations that... render the Psalms, in varying degrees, unfit for Christian prayer.

By way of briefly demonstrating the systematic exclusion of Christology from these recent translations, I will limit my remarks to Psalm 8 which, as we have seen, was a major, formative text in Hebrews 2 and in the whole history of christological and soteriological development: "What is man that thou art mindful of him, or the son of man that thou visitest him?"

In *Psalms Anew* of 1984, this line of Psalm 8 became: "Who are we that you should be mindful of us, that you should care for us?" The next year saw the publication of the now popular *New Jerusalem Bible*,⁹ in which this same verse was rendered: "What are human beings that you spare a thought for them, or the child of Adam that you care for him?" Then, in the so-called *Grail Psalter* of 1986¹⁰ it was phrased: "What are we that you should keep us in mind, men and women that you care for us?" And most recently the *Psalter for the Christian People* gives the verse as "What are human beings that you should be mindful of them? mortals that you should seek them out?"

Now that we are dealing with a line of the Psalms of which the Christian meaning is not in doubt, because it is specifically and explicitly interpreted in the New Testament. But in each of the translations just given, one observes that the choice of words has been determined by considerations of "political correctness," with no reference to a Christ-centered reading of the text.

Quite simply, the psalm in question is not being presented in a Christian way, because Christ has been eliminated in the interests of an alien ideological agenda. The Arians learned this lesson early: if you want to change Christian doctrine, to alter the thinking and religious experience of Christians, to vary or avert their vision, just tamper with the wording of their

prayers. Now to corrupt the prayers of Christian people, to remove Christ from those prayers, is an evil thing to do.

Besides this, however, a loving reverence for the institutions that have traditionally served the prayer-life of the Church renders it extremely painful to read the copyright inscription of this new *Psalter for the Christian People*. It says "The Order of St. Benedict."

Notes:

1. Virtually from the beginning Christians paused during the day to pray at certain fixed times associated with specific events of the Lord's Passion. This discipline is spoken of in Hippolytus, *Apostolic Tradition* 36; Tertullian, *On Fasting* 10.7f.; Cyprian, *On the Lord's Prayer* 34; The Apostolic constitutions 8.34; Basil, *Greater Rules* 37; John Cassian, *Institutes* 3.3; I have long suspected that the Markan Gospel, which ancient Christian testimony universally assigns to Rome, is already a quiet witness to that practice. Like Hippolytus, another writer of the Church at Rome, but unlike the literary tradition as a whole, Mark fixes the crucifixion of Jesus at the third hour or 9 a.m. thus dividing the drama of the Passion into sections that are easily recognized at Nocturns (Mark 14:32-42), Matins (15:1), Tierce (15:25), Sext (15:33), None (15:34), and Vespers (15:42). It would seem, then, that Mark, about A.D. 56, is our earliest witness to what are later called the "canonical hours" of the Daily Office. If this is so, it is a striking example of how the New Testament Scriptures had their origin, and thus find their proper context, in Christian worship.
2. To be convinced of this one may read a truly inspiring section of Jean Danielou, *The Bible and the Liturgy* (Notre Dame, 1956), pp. 177-190.
3. Collegeville, Minnesota: The Liturgical Press, 1993.
4. A favorable evaluation of six such translations of the Psalms was made by Sr. Eileen Schaller, "Inclusive Language Psalters," *The Bible Today*, 1985, pp. 173-179.
5. *The Psalms: A New Translation for Prayer and Worship*, by Gary Chamberlain. Nashville: The Upper Room, 1984. A Methodist pastor's contribution.
6. *Psalms for all Seasons: From the ICEL Liturgical Project*. Washington: Pastoral Press. 1987.
7. *An Inclusive Language Lectionary*. New York: Pilgrim Press, 1987. An effort of the National Council of the Churches of Christ in the U.S.A.
8. *Psalms Anew, A Non-sexist Edition*, by Sr. Maureen Leach and Sr. Nancy Schreck. Winona, Minnesota: St. Mary's Press, 1984. This is the most extreme distortion of the Psalms known to me.
9. *The New Jerusalem Bible*. Garden City, New York: Doubleday, 1985.
10. *The Psalms: An Inclusive Language Version Based on the Grail Translation from the Hebrew*. Chicago: G.I.A. Publications, 1986. (Note that this is NOT the real Grail Psalter of 1963.) This particular "inclusive" version has come precariously close to being adopted by the Roman Catholic bishops of the United States for liturgical use in this country. On December 15, 1993 it was announced to the Catholic News Service that 150 bishops voted in favor of it and 98 opposed it, so that it failed to receive the two-thirds majority necessary for approval. That three-fifths of those bishops did approve it, however, is truly alarming.

Craft Fair & Bake Sale

Saturday, 22 October 1994
9:30 AM to 4:00 PM at St. Mark's



Church Women who worked on Crafts at Rose Thomas house in Idaho Springs : Front row : Jo Herder, Nancy Branson, Natalie Lickteig, Jane Long, Back Row : Karen Goyette, Susan Tripp, Mary Frances Carlson, Jeanne Keathly, Rose Thomas, Deborah Campbell Connely. Not shown are : Pam Howlett, Sandy Albers, Kathryn Reeves, Christie Reppond. Also thanks to Elizabeth McDonald and her helpers with the English Tea committee.

Church School meets every Sunday with the exception of October 16th. Plan to have perfect attendance this year.

Remember the poor by bringing food and clothes for the Outreach Centre directed by Mother Elizabeth at St Mary of the Dormition Orthodox Church. The basket in the Nave is for this collection!

The Lion is published by St. Mark's Parish, The Revd John Charles Connely, MA, Rector & Dean of the Mountain Majesties & Fruited Plain, Western Rite Vicariate.

SUBSCRIPTIONS ARE \$ 9.00 FOR TEN ISSUES.

The Lion

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